



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

and shelter to the Emperor of Austria, the embodiment of European despotism.

Here is certainly a large-hearted liberality ; but underneath it there lurks a danger that may ultimately prove fatal to our neutral and pacific policy. The flood of emigration from all parts of the Old World, more especially from Germany, has already overspread our country with multitudes of intense sympathizers with the political reforms or revolutions begun and checked, but not extinguished, in their respective fatherlands. The sum total of such persons is already very large, and is daily increasing ; nor is it an improbable supposition that they may, at no very distant period, mould our foreign policy to their favorite purpose of emancipating Germany, Hungary, or even all Europe from the yoke of despotism. Such an idea may now seem a mere bugbear ; but there are clearly some strong tendencies working towards such a result. We all know with what facility many of our citizens were drawn into the scheme of severing Texas from Mexico, and how eagerly the question of its annexation to our republic was made a political issue in the Presidential canvass of 1844. We have lately seen how easily Lopez, though a man of no great ability or tact, succeeded in starting an expedition to revolutionize Cuba ; nor is the report incredible, or undeserving of serious thought, that projects are now on foot to raise in this country both money and men for overturning some of the monarchies of Europe, and putting one form or another of popular government in their place. The evil has not yet excited any alarm ; but, should such schemes of revolutionary propagandism proceed far enough to rally for their execution a number of voters sufficiently large to put in their hands the balance of power between political parties here, they may then make, and probably will make, the question of aiding Italy, Hungary, or Germany, with money and troops to establish a republican government there, an issue in our Presidential elections, and thus reverse, in this particular, the whole policy of our republic from its origin till now.

There is, indeed, no immediate danger of this ; but it is well for wise and thoughtful men to anticipate in season the consequences of such a change in the pacific policy of non-intervention which we have pursued so long, and with results so eminently favorable. ‘*Obsta principiis*, resist the beginning of evils, crush them in the bud or germ,’ is the only safe motto. If the foreign revolutionary element in our population should ever seduce us from our past and present policy of strict neutrality into that of active intervention, we shall ring the knell of our own doom, and plunge ourselves and no small part of the civilized world into a malestrom of revolution and blood.

PEACE THEMES FOR THE PULPIT.

Preachers of the gospel, not accustomed to dwell on its peace topics, are hardly aware how large a portion of its truths they neglect, or how wide a circle of appropriate and deeply interesting themes for the pulpit they overlook. The pastor of a very large church in one of our cities, now a distinguished professor in one of our best theological seminaries, exclaimed, after

hearing, in his own pulpit, a truly *gospel* sermon on peace, 'How strange that I should have overlooked a theme so rich in evangelical thought, of such deep and thrilling interest to the Christian!' Another, after listening to a similar discourse, said, 'We have too long been wont to regard peace as only one of the branches or twigs on the great tree of Christianity; it belongs rather to the root and the trunk.'

So every preacher will find it on thorough examination for himself; and, just to give a glance over the rich and broad field which it opens, we take leave to suggest a few of the topics embraced within its ample range, some of them strictly evangelical, others less so, but all capable of being treated in a way appropriate to the pulpit and the Sabbath:

1. *The contrariety of war to the gospel*—to its principles, its spirit, its aims, its promised results; to all that is peculiar in its teachings or its appropriate effects.

2. *Peace a necessary part of the Christian system*—involved in its other general principles, and indispensable to the accomplishment of its purposes.

3. *The spirit of peace identical with the missionary spirit*—as seen in the spirit of our Savior as a sort of missionary from heaven for the world's salvation, in his apostles, and in all the distinguished missionaries since their day.

4. *Peace an element of Christian character essential to its perfection*—its bearings on every part of the Christian's conduct and character; illustrated in the early church, and in the most eminent saints of every age.

5. *Peace an appropriate and promised result of the gospel*—one as peculiar as repentance or faith; one which it is as well fitted to accomplish; one which, if rightly applied, it must accomplish; one which, it is destined, when thus applied all over the earth, to produce in every land—why it has never done this in Christendom.

6. *War viewed in the light of the Old Testament*—as necessarily violating every command of the Decalogue, and at variance with the general precepts of Moses and the prophets; its wars not permitted to government as an inherent right or power, and justified only on the ground of their having been enjoined by God himself as penal inflictions on the guilty, and executed as such by the Israelites under his special direction.

7. *The failure of the gospel to abolish war as yet in any Christian land explained.*

8. *How far the practice or the bare toleration of such an evil in Christendom dishonors Christianity, and obstructs its spread and triumph through the world*—some striking facts in illustration of this.

9. *The war element in the present Christianity of Christendom*—how accounted for; its influence in marring the character of the church, and crippling her power for the salvation of men.

10. *Influence of war in destroying the souls of men*—as really a destroyer of them as intemperance, infidelity or paganism ever was; in what ways it destroys them—by the spirit it cherishes; by the habits it forms; by the vices it nourishes into terrible luxuriance; by the crimes it perpetrates;

by the recklessness of life, and God, and eternity which it induces; by the multitude of malign moral influences which it diffuses not only among its own agents, but throughout every community where it prevails.

11. *Peace a condition precedent to the full success of all useful enterprises*—whether these enterprises respect the physical or the moral, the temporal or the eternal interests of mankind; as obvious from the nature of the case, and strikingly illustrated in the world's history, more especially in the comprehensive fact that Christendom has, during her long peace (thirty-six years) since the downfall of Napoleon at Waterloo, made on the whole more advancement in whatever is tributary to human welfare, than she had in any two centuries before.

12. *Peace essential to the prosperity of religion at home.*

13. *The comparative cost for the support of war and of Christianity*—the cost in money, in men, in intellectual and moral power; far more of all these wasted not in actual war, but merely for the maintenance of the war system in a time of peace, than for the support of the gospel at home, and its spread through the world.

14. *Bearings of peace upon all the great enterprises of Christian benevolence and reform*—on temperance; on freedom, both personal and political; on the observance of the Sabbath; on Sabbath schools; on the cause of Tracts and Bibles, of Home and Foreign Missions.

15. *How the gospel is to abolish war, and insure the permanent reign of peace co-extensive with its own limits*—by a right application to the case; such an application as shall bring its pacific principles and influences into direct contact with the evil to be cured; such an application as shall change not only the wrong habits of thought and feeling among the people, but also the wrong policy of governments in their intercourse with each other.

16. *The variety and magnitude of evils inseparable from war*—personal, domestic, social, political, pecuniary, moral; evils which the peace, promised as a fruit of the gospel, will remove or obviate.

17. *The feasibility of peace*—from the nature of the case; from the power of the gospel; from the history of its success in doing away a multitude of kindred evils; from the clear, unequivocal promises of the Bible; from its necessity to the full accomplishment of God's gracious purposes in other respects towards a lost world.

18. *A glimpse of the world in the promised era of universal and permanent peace.*

19. *How far Christians may justly be held responsible for the wars or the war-system of Christendom.*

20. *Christians culpable for their neglect of this part of the gospel*—its cause explained; the considerations which show their guilt.

21. *The agencies requisite in the cause of peace*—all at the command of the church.

22. *The moral characteristics of war.*

23. *The signs of the times favorable to the cause of peace.*

24. *Peace indispensable to the success or safety of popular reforms in government*; the grand desideratum for the cause of freedom the world over,—why and how.

25. *The peculiar necessity of peace in our own country*—peace not only with other nations, but far more at home, among the multiplying State sovereignties that compose our confederacy; the war-principle once introduced among ourselves sure to occasion an amount of mischief probably beyond all example in history.

ANNUAL EFFORTS FOR PEACE.

The cause of peace, relying for its support on the followers of the Prince of Peace, has been wont to solicit from year to year a kind remembrance in their prayers, contributions and efforts. The American Peace Society long ago proposed, and a large number of ecclesiastical bodies have since passed repeated resolves strongly in favor of the proposal, that some time in the month of December, generally on or near the 25th, every minister of the gospel should preach a sermon on peace; every church, either by itself, or in union with others, should observe the Annual Concert of Prayer for the cause of peace; and our friends, in every place where they have any peace organization, should hold their annual meeting with appropriate exercises.

We beg leave to remind our friends that the time for these annual efforts is drawing near. Earnestly do we hope that no minister will neglect to preach on the subject, and no church to unite in a season of special prayer for our cause, or to contribute something in aid of its operations. It is more than time that the disciples of Christ should cheerfully and habitually respond to these claims of peace upon them. There is no cause whatever that more truly deserves, or more deeply needs, the advocacy of the pulpit, the prayers of the pious, and the contributions of the liberal; nor has there ever been, in its whole history, a time when such efforts in its behalf promised more auspicious results. Now is the seed-time of the world's future peace; and the friends of this cause, especially in our own land, should bestir themselves without delay to diffuse their principles over its entire length and breadth, but more particularly in those sections of the West and South-West where the war-spirit has shown itself so rampant, and where we may expect to find hereafter the chief hot-bed of war to our republic. Let our whole country be overspread with only the degree of pacific sentiment that pervades Massachusetts, if not all New England; and it would be likely to prove through all coming time, an effectual barrier against the return of actual war. Such sentiments we are doing all in our power to